

It's just a different way of saying the same thing, really.

Shiv Purana is like a mirror image of the Srimad Bhagavatam. Shiva is God, Krsna is God, Allah is God, YAWEH is God. Why make a hierarchy, it is pure secularism. Just like the God of the old testament and the new testament... eko brahma dwitiyo nasti – God is one without a second. If we are all to get along and be tolerant – Christians and Muslims and Jews and Hindus and so on. Isn't it imperative we understand and are tolerant? ...and for us, try to know about the different aspects of the shared conceptions of Brahma, Vishnu & Shiva. Vaishnavism IS secular [it splits again into so many sampradayas – who often refuse to hear each other's siddhanta] it is IT'S imperative and that's fine, they are each existing in prakriti, rendering something of the shuddha-vidya (pure knowledge) into vidya – the transmission of which leads others back to shuddha-vidya and their liberation.

Shiva is certainly not maya, as we know there is basically only prakriti and purusha. Purusha being ultimately one with Shiva but veiled by maya, equipped with manas, ahamkara and buddhi. The five Shakti tattvas [time, space, material knowledge, passion and power] veil the Isvara tattvas - shuddha-vidya, isvara, sadasiva, shakti and shiva which give rise to limitations of experience and awareness. The Rig veda describes Purusha as a being who became the sacrificial victim of the gods and whose sacrifice creates all forms of life including human beings. So Purusha is the sum of the material world i.e. you don't take the material world with you when you leave it. Purusha is the SELF dead to it's own divine heritage. It can also be said like atma & paramatma... but we all know paramatma is not enough - where is Bhagavan?

Shiva who is satyam shivam sundaram – or sat chit ananda can also be a personality. He is nirguna & saguna – with and without attributes. Shiva is such a meta term it easily encompasses the meaning of Spiritual World [in which all the diverse leela of Shiv Shakti in ananta-rupam forms takes place] prakrit and aprakrit leela!? Where shuddha vidya is pure knowledge and experience - then isvara is the potential for all knowledge and experience. Isvara is as the book of the world, primitive of shuddha-vidya with Sadashiva being also in the region of jnana and kriya but possessed of intrinsic property rather than extrinsic property. Sadasiva being the many headed brahma (God) of many brahmas of each universe. Himself possessing Five heads – Sathyojatha, Aghor, Vamadeva, Tatpurusha and Ishana. He is faculty of speech, the witness of intelligence and the actual wielder of shuddha vidya, the one that not only reads the book of the world but the one that wrote it!

There is some concept of hierarchy. The 36 tattvas are as a thought model directing towards the ultimate experience; as they are delineated. With shuddha vidya, isvara & sadasiva comprising jnana and kriya, - Shakti is then classified in the category of kriya and Shiva as chit. So Shakti is really the more dynamic aspect of Shivshakti – She is Kaala, Niyati, Vidya, Raga and Kala – with Shiva being the underlying support, lying under Kali Maa being safe from Her, Himself beyond such Time, Space, Material Knowledge, Passion and Power.

To further elaborate on Sadashivas heads they are:

Sathyojatha is the aspect of earth and is the Sun [the real Sun, from where our Sun gets it's shakti], Goddess Lakshmi, Brahma, the letter Om, Rig Veda, Dhuni [sacred fire], mantras, and Saptha Swaras (seven notes). This face corresponds to the syllable Shi in the Panchaksri mantra.

Aghora is the aspect of water and is moon, Maa Parvati, and the Yajur Veda. The principle of aghor is that nothing is inauspicious. Ghor means hate or disgust, those that are Aghoris do not hate even death! This face corresponds to the Ma syllable

Vamadeva is the aspect of fire, the power of knowledge, power to destroy and it gives full consciousness. It is the innocent face and representative of the Shakti aspect. It is the

face of maya and the cause of the erosion of one's age. Syllable Va.

**Tatpurusha** The word "Tat" represents Paramatma. Tat means That and Purusha we have discussed. Specifically this is the Purusha of the Tat in Tat Tvam Asi. It protects effects of mantras and has the form of Atharva Veda. This is an important face of Parama Shiva. The form of Shiva that is in meditation and Blessing the world - is this face. Syllable Na

**Ishana** is the witness for intelligence and is the activator of the brain. It is peaceful. It is beyond peace. It is beyond sound. It is the form of Pancha Brahma which is everywhere and activates the five actions of creation, upkeep, destruction, disappearance and blessing. Syllable Ya.

So together the mantra namah shivay is formed. A primary meaning of which is:

'Oh Lord Shiva, please veil from me the world and by your grace reveal my own soul of souls.'

With the subtle addition of na, ma, shi, va, ya also corresponding to the maha bhutas - earth, water, fire, air & ether - the tanmatras smell, taste, form, touch and sound; and the karmendriyas and jnanendriyas.

By chanting om namah shivaya om namah shivaya om namah shivaya one can hope [trust] to be free of ahamkara.

So this is not snake oil. The snake oil is differentiated dualistic vidya & avidya. The personal forms of the Lord are embodiments of sat chit ananda. They are satyam -true, shivam - good, and sundaram - beautiful. Endowed with the transcendental nature of leela, guna, rupa and nama - pastimes, qualities, forms and names; Shiva is Mahadev who in Shiv leela Brahma & Vishnu wonder at His inestimable, incomprehensible, indefatigable, incomparable nature, and in Krishna leela Shiva wonders at Vishnu's inerrant, insatiable, irresistible, inimitable, immane pastimes. Brahma jnana is the coupling of concepts such as personal / impersonal, form and formless, vidya / avidya in Advaita.

Om Tat Sat